

The American Friend

Old Series
Vol. LIII No. 7

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New Series
Vol. XXXIV No. 7

Life Triumphant

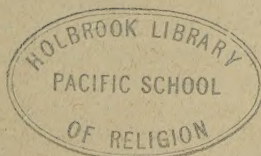
Alas for him who never sees
The stars shine through his cypress trees,
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.
Who hath not learned in hours of faith
The truth, to flesh and sense unknown,
That life is ever Lord of death
And love can never lose its own.

JOHN GREENLEAF WHITTIER.

From *Snowbound*.

*I know that my Redeemer liveth,
And at last he will stand upon the earth:
And after . . . this body is destroyed
Then without my flesh shall I see God.*

JOB.



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

April 14—Our Response to Christ's Call

Mark 1:16-20, 5:18-20, 10:46, 52;

Luke 5:27, 28.

ANSWERING THE CALL

One of the great mysteries of life is found in the response of one person to another. Dale Carnegie may have many fine-spun theories as to how we can "Win Friends and Influence People," but most of his methods fall flat when it comes to making friendships which are free from ulterior motives and the kind that last, come stormy weather.

Our lesson for today gives a little glimpse of the reaction of people to the friendship of Jesus. We have in the Gospels the account of those who responded favorably. Little is said of the thousands who must have heard Jesus preach and of the many who experienced healing at his hands but never found in him a friend. At one time he healed ten lepers, yet only one returned even to thank him for his kind ministrations.

GREAT FRIENDSHIPS NOT PURCHASED

It must have been something more than a coincidence that, of the close friends of Jesus and in particular of the twelve, only one of them came from the vast number of people whom Jesus had healed. Here is a fundamental principal easily overlooked. Very frequently some one says, "I can't understand why so and so is not more friendly after all I have done for him," not realizing that in all probability that is the very reason he is not friendly. One of the greatest hazards to friendship lies in one party being greatly obligated to the other from some benefit received. No, friendship and love cannot be purchased. They are the results of mutual sharing where interest and devotion are voluntary and unhampered. To be humble enough to graciously accept a favor and respond favorably to the spirit that prompted the gift is a mark of true nobility.

It is very probable that Peter and Andrew, James and John had become acquainted with Jesus before the incidents of today's lesson but what love for the Master must have welled up in Peter's heart when Jesus asked to use his boat as a pulpit to address the multitude. Many times in our eagerness to be a friend to others in need, we forget that they are never so destitute

but that they have something to share, and to get their cooperation is more important than anything we have to give.

CONSECRATION AND BRIDGE BURNING

There is a vast difference between believing in Jesus and following him. The rich young ruler believed that Jesus was the Good Master and that he had the knowledge of the way of eternal life but when Jesus asked him to be one of his followers, with all that was implied, he went away sorrowful. The ranks of Christianity are filled with nominal believers but how few there are who are willing to burn the bridges and be a wholly dedicated follower.

Elisha's response to the call of Elijah was evidenced in no uncertain terms, when he slew his oxen and burned his plow and ox-yokes and made a farewell feast. Some years ago during the sessions of Indiana Yearly Meeting, a young lady, who was leaving shortly for the mission field, said to her weeping friends, "Don't weep for me. I am just sorry for you because so many of you are bound to things and do not know the joy of complete dedication to the will of God.

Questions:

What are the evidences that God calls all men for his Kingdom?

If all Christians put the will of God first, would it retard progress in material things?

Could Peter and the others have served God better by being good fishermen rather than by becoming preachers?

P. M. T.

April 21—Fellowship with the Living Lord

(Easter Lesson)

Luke 24:13-21, 25-31

GOD IN THE COMMONPLACE

Many eventful days have transpired since the incidents recorded in the last lesson and those described in the lesson of today. Judging from the records as found in the synoptic Gospels, a period of one and one-half years may have elapsed, but John's Gospel would indicate that it might have been more than three years.

Jesus and his disciples had gone up and down the land calling men to repent and follow the will of God. Following a time of great popular favor when the Jews wanted to make him king, opposition stirred up by the chief

rulers whom he had offended drove him at last to death on a cross.

Jesus was buried in a borrowed tomb and some women who had gone to the tomb early on the third day reported that they had found the tomb empty. Peter and John hurried to the tomb and confirmed the report made by the women.

Our lesson today tells of the experience of two disciples, Alphaeus and Clopas, while on their way from Jerusalem to Emmaus. According to Luke, who alone gives a detailed account of the incidents, the two disciples while walking along the way, were joined by a third person. The three talked of the rumors afloat about Jesus. When they arrived in Emmaus, the two invited the stranger to share their food and shelter. It was while they were seated at the evening meal and in the simple act of breaking bread together that Jesus was recognized by them.

It is very interesting to notice that the two disciples never recognized Jesus in their long discussions of theology and doctrines. How long will it be until ministers and religious leaders learn the simple truth that God is not found through the mental processes alone? Even though Jesus explained the necessity for his death and resurrection, they did not believe. Let our ministers be trained in systematic theology and psychology. It is splendid training for the mind but let them never forget that these are not the things by which men find God. There is grave danger that we substitute a knowledge about God and man for the knowledge of God. Many hungry souls have gone to our churches asking for the bread of life only to be given the stones of dogmas, creeds and rituals.

It was in the commonplace act of sharing the necessities of life that the two disciples knew Christ. If God is realized in the commonplace, it ceases to be such but becomes a sacrament. This was the concern of George Fox that the whole of life should be looked upon as sacred, and according to Paul, whatever we do should be done for the glory of God. Every meal honored by the presence of the unseen guest—what a change that realization would bring to the average family. It would no longer be a place for gossip or fault finding or where one's hunger only is satisfied, but through the act of sharing, there would be a blending and communion of spirits, a cell of the blessed community.

Questions:

Is the experience of God dependent upon the acceptance of historical facts?

What are the necessary attitudes to be able to experience God?

Should all days be looked upon as equally holy?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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The Fellowship of Suffering

DURING this pre-Easter season, the cross will occupy a prominent place in the thinking of the people of Christendom. For some people the cross will never be more than a beautiful ornament which gives a sanctimonious air to a building or person. To the more serious minded, it may be used to commemorate the crucifixion of Jesus of Nazareth, much the same as the wreath is placed on the tomb of the unknown soldier each year.

Some people will think of the cross as the instrument on which the Lamb of God was put to death to satisfy the demands of broken law and the justice of God. They will think of an incident which took place some two thousand years ago when some one else died in their stead, that by faith in the blood which was shed for the remission of sins, they may have eternal life.

We have neither space nor disposition to point out the many schools of thought regarding the atonement. It is probable that each has something valuable to contribute to our total of Christian doctrine. The great weakness of most theories about the cross is that the cross is associated with religious practices and divorced from life.

THE CROSS IN DAILY LIVING

Jesus put the cross at the center of life when he defined discipleship. "If any one will come after me, let him take up his cross daily and follow me." It is so very human to seek to avoid our daily cross by substituting the experience of another for our own. The words of the song are most pertinent, "Must Jesus bear the cross alone and all the world go free, No there's a cross for every one and there's a cross for me." The cross on Calvary takes on a new significance when it is seen as the culmination of a life where self-interests had constantly been crucified that the welfare of others might have preeminence.

Jesus could have remained an obscure carpenter in an obscure village and lived an honorable life among his own people, but instead he exposed his sensitive soul to all the suffering of those about him. He identified himself with the widow who had lost her only son; with the demented man who had been excluded from society; with the outcast woman, the

victim of man's lust; with the Samaritans who were treated as dogs; with the poor, rich young ruler, destitute of compassion and mercy. In a way we may never fully understand because of our finite wisdom, he took upon himself the suffering entailed by the sins of the world, accepting the stigma of death by crucifixion.

Paul was so moved by this element of the cross in life that he prayed in his last days, "that I may know him in the fellowship of his sufferings." How much more pleasant it is to sit in our comfortable churches and sing, "In the cross of Christ I glory," than it is to take up our cross daily and expose our souls to the sufferings of the world at a time like this. It is a dangerous thing for Christians to become acquainted with the needs of a world where four babies out of five die at a withered breast, and homeless, destitute millions are herded from place to place like dumb-driven cattle.

While we are doing our relief work in Europe and elsewhere, it must never be forgotten that we must go beyond merely giving physical relief if we are to have a part in healing the malignant ills which prey upon the vitals of our civilization.

Out of his abundance, Sir Launfal "flung alms to leprosie" as he went forth to search in vain for the Holy Grail. It was upon his return when his "heart within him was ashes and dust," that he knew the fellowship of suffering. As "he parted in twain his single crust," and gave the leper to eat, the leper stood before him glorified. It was then that he heard the voice of the Master say:

"Not what we give but what we share
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbor, and Me."

We can be deeply grateful that there are so many who like John Wilhelm Rowntree have prayed, "Lay upon us the burden of the world's suffering." They have done something about it. These are they to whom we can look for redemption. They are the salt of the earth, the light of the world. Here is the great paradox, "whosoever shall lose his life shall find it." It is not strange after Paul's failure to convince the Greek in Athens by theology, philosophy, and logic,

that he moved on to Corinth determined to preach nothing but Christ crucified.

THE POWER OF RESURRECTION

Calvary and Pentecost are not separate, isolated, incidents but two aspects of the one act of God. Like a coin, they are the two sides of a whole, one valueless without the other. Jesus said, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you but if I depart I will send him unto you."

Paul expresses the same truths to the Romans, when he speaks of being buried with Jesus by baptism into death that we might rise to walk in the newness of life. To young Timothy he said, "It is a faithful saying: For if we be dead with him, we shall also live with him."

The laboratory of life bears witness to the validity of the resurrection. "Except a corn of wheat fall

into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Every great life which has moved men heavenward has been motivated by the living Christ. Men may cavil over the question of the physical resurrection, but they cannot deny the power of an endless life found in a Livingstone, St. Francis of Assisi, Knox, Fox, and the great cloud of witnesses of whom the world was not worthy.

Let us hope that the sufferings of the world may be the death throes of a bankrupt economic order built on greed and exploitation, and all forms of imperialism supported by violence and war. Easter morning and the empty tomb is God's answer to the worst that sin and death can do. From the seed of God, planted in every human breast, life springs anew. Faith inspires men to work and pray for that day when "righteousness shall cover the earth as the waters cover the sea."

P. M. T.

The Supreme Totalitarianism

By W. F. Luder

JESUS was executed as a criminal by the Roman state. What was the crime of which he was convicted? Pilate finally reached his decision to crucify Jesus because of the charge of *insurrection* brought against him by the "Collaborationist" government of the Jews: "If you free this man you are no friend of Caesar's; anyone who makes himself king is Caesar's enemy." But in the minds of the chief priests, the real charge was *treason*.

At the preliminary hearing, the attempt to pin a capital charge upon Jesus failed until Jesus himself in reply to the high priest's question, "Are you the Messiah, the Son of the Blessed?" said, "I am; and you shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." (Mark 14:61, 62) Blasphemy was thus the technical charge upon which Jesus was convicted before the Sanhedrin, but such a charge would have no weight with the Roman governor. It was necessary to find a more serious charge. This was easy to do since the essence of the teaching of Jesus had been that his followers must be prepared to give up everything else in order to enter into citizenship in another Kingdom. Such teaching was both incitement to insurrection against the Roman state and treason to the Jewish nation.

Treason is any act or thought which patriotic worshipers of the state believe might damage their idol. The Jews were looking for a Messiah who would establish the supremacy of their nation over

all other nations. They tried to combine two antagonistic faiths: patriotism and the worship of the one true God. Jesus came claiming to be Messiah, but teaching that the Kingdom of God was a universal Kingdom in which patriotism had no place. Under the influence of his magnetic personality, crowds of people were apparently abandoning patriotism for the teaching of the Kingdom. To totalitarian governments, this is treason.

To be sure there was another reason for killing Jesus. The chief priests had their personal motives. Jesus had made numerous attacks upon them, culminating in his clearing the temple of their racketeers. In the council one of them said, "If we let him alone, everyone will believe in him, and the Romans will come and make an end of both *our place* and *our nation*" (John 11:48). They were thinking of their own privileged position, but this is not unusual among rulers. In their minds, disloyalty to themselves is hardly distinguishable from treason.

The execution of Jesus for treason was no accident. It was the inevitable result of his teaching which can be summed up in four words, "the Kingdom of God." This teaching was then and still is treasonable in any but the most democratic states. The earliest followers of Jesus knew that his way meant treason to the powers of this world and many of them, like Jesus, were executed for treason. But the worship of the state crept back into the church and finally triumphed over Jesus' message of the

Kingdom. Since Constantine, the teaching of the church has been a travesty upon the teaching of Jesus.

Because of the primitive nature of our society up to the present, it is possible that this stultification of Christianity was unavoidable. Probably we should not blame the church, but should be grateful that it was able to preserve such a treasonable document as the New Testament. The time has come, however, when our society must either take Jesus seriously or be destroyed. We must accept his repudiation of patriotism or perish. The atomic bomb leaves us no other choice.

RIVAL RELIGIONS

Why is the simple, straightforward teaching of Jesus about the Kingdom of God so largely ignored and so poorly understood? The most important reason seems to be that we are so near the beginning of history that our society is not yet organized upon a common-sense basis. Its foundations are still those of prehistoric savagery. Our culture is so primitive that few people perceive how brutal it really is. Our civilization is so rudimentary that in spite of the mass of evidence to the contrary most of us still believe the barbarous "eye for an eye and tooth for a tooth" to be the practical way of conducting international affairs. The way of Jesus is so foreign to this atmosphere that, brought up in it from childhood, few understand what Jesus is talking about when he urges us to enter the Kingdom of God.

A man's religion is the way he lives according to what he believes to be most important in life. His belief in what is most important inspires his worship. The religion of modern man is the primitive worship of many idols of which the chief is the state. All these idols are gods in man's own image since they are all reflections of his own egocentricity. The state demands complete allegiance to itself; it is totalitarian. It brooks no interference with its totalitarianism, but the Kingdom of God is also totalitarian. It is the supreme totalitarianism.

Jesus demands that the Christian give his allegiance not to any of the idols of our time, but to the one true God. *The Christian's religion is his attempt to live as a citizen in the Kingdom of God.* He tries to live his life according to what is most important to him, the Kingdom of God. He realizes that he must gradually learn to replace self worship in all its forms with the worship of God. Christianity is nothing if it is not totalitarian. There can be no compromise with any of its rival religions. Christians know that their religion is the universal religion before which all other faiths must succumb, not under the compulsion of force, but through the persuasion of love. Universal allegiance to the Kingdom of God is the goal of history, but the followers of Jesus can enter it here and now.

THE KINGDOM OF GOD

What is the Kingdom of God? Before we consider what Jesus said about it, suppose we simply take the words at their face value. Let us assume that Jesus gave them no mystical meaning, but used them in a way which the most humble peasant of Galilee could understand.

Any nation is characterized by: (1) citizens; (2) a particular geographical area, its homeland; (3) a government; (4) laws; (5) patriotism. The Kingdom of God is like any other nation:

(1) It has citizens. Anyone can enter into the Kingdom of God and become one of its citizens. Jesus teaches us the way.

(2) Its homeland is the whole universe. The Kingdom of God is universal. Its citizens are citizens of the universe.

(3) Its ruler is God, the loving Father of all of humanity.

(4) Its law is the law of love. All relationships in the Kingdom of God, among its citizens and between them and their ruler, are governed by the law of love.

(5) Its patriotism is supreme allegiance to God.

The most important feature of any

nation is its citizens. In earthly kingdoms, a good citizen is one who loves his homeland, respects its government, obeys its laws, and above all is patriotic. The most important function of the state is to carry on war. Its principal efforts are directed toward paying for past wars, fighting present wars, and preparing for future wars. Its only justification for existence as a sovereign nation is its function of carrying on continual warfare with other states. Therefore patriotism is the supreme virtue it demands of its citizens. The good citizen must exalt his nation above all other nations: "My country, right or wrong." He must do everything he can to promote national unity, a feeling that all the citizens of the nation are members of one family; but he is expected to despise foreigners in peace time and to hate them in times of war.

A good citizen of the Kingdom of God is also one who loves his homeland, the entire universe, one who respects its government and obeys its one law, one who is loyal to God first of all. The Kingdom of God is also engaged in continual warfare, directed not against people but against ignorance, indifference, and evil. To wage this warfare the citizen of the Kingdom of God must first lose his life in order to save it. Loyalty to the Kingdom demands the death of his own ego, and the destruction of all its false gods. This is a slow process and will not be finished in his present life, but once a beginning is made he becomes more and more aware of the family spirit among the citizens of the Kingdom. Furthermore, once he enters the Kingdom he recognizes God as his Father and the Father of all mankind. Therefore he knows he must love all God's children even though they are not yet aware that they are his children. He begins to see that turning the other cheek, walking the second mile, and loving your enemies is really the best and most practical way of getting along with people.

THE PRAGMATIC TEST

The religion of Jesus is summed up in four words: the Kingdom of God. For the individual and for society, the religion of Jesus is simply the most practical way of doing things. It is the only way which is completely in harmony with the fundamental nature of the universe. The Kingdom of God is the only conception of the universe which is big enough for the universe and for us all.

The test of any religion should be its practical results. Does it work; that is, does it lead to the greatest happiness for all mankind? The only religion which can meet this test, now and in the days to come, is the religion of the

Kingdom of God, "the religion of the future." Anyone who will put it to the test can satisfy himself that it can meet the test. Jesus himself urged us to make the test. The citizens of the Kingdom of God are making it.

Self worship leads an individual into many difficulties. The ego is bound to be frustrated by other egos in its continual search for prestige; the more egocentric an individual, the greater is his unhappiness. The worship of mammon leads to poverty and unemployment; when we organize our economic life on the basis of corporate greed we reap misery. The worship of the state leads to war; when we organize our international life on the basis of national greed, we reap the inevitable consequences, destruction and famine.

The rudimentary nature of our civilization, the primitive character of our environment, has so far prevented any wide acceptance of the Kingdom of God; but we now have reasons for believing that the time is ripe for widespread understanding. The most convincing reason is the atomic bomb. Either the nations perish as sovereign nations or humanity perishes. Technologists and scientists have become the unwitting allies of the followers of Jesus, in their attempt to convince the world that patriotism is the worship of a false god and will lead inevitably to destruction.

The way of Jesus leads into the Kingdom of God. The Kingdom of God is totalitarian. Loyalty to God is the supreme totalitarianism.

AMERICAN FRIENDS FELLOWSHIP COUNCIL Annual Meeting May 4-5

The annual meeting of the American Friends Fellowship Council will be held at the Race Street Friends meeting house, 1515 Cherry Street in Philadelphia, Pa., May 4 and 5. The opening session is on Saturday evening, May 4, at seven thirty o'clock. There will be a short business session followed by a panel discussion with Alexander Purdy of Hartford Theological Seminary acting as chairman. The subject of the evening is "A Great People to be Gathered," which follows Alexander Purdy's concern for a spiritual awakening in the Society of Friends.

The afternoon session, on May 5, at three o'clock will be addressed by Rufus M. Jones, honorary chairman of the Fellowship Council. To this session are invited all Wider Quaker Fellowship Members in the Philadelphia area, as well as the American Young Friends Fellowship who will meet in conjunction with the Fellowship Council on May 4 and 5.

The United Nations Front

The Inner Front

By Bishop G. Bromley Oxnam

President of the Federal Council of Churches

Something must happen to the hearts of men if world order is to be established. When Augustine left Africa, his friend Marcianus, who knew that the sensual and spiritual were struggling for the mastery of Augustine's soul, said, "This day, that brings another life to thee, demands that thou another man must be." The new world needs new men. The command of Christ, "Ye must be born again," takes on new and compelling significance. Man seeks to create the institutions that will bring power under democratic control. He seeks likewise to establish justice by democratic process. But a new spirit must rule the individual if a new spirit is to infuse society.

Something more must happen to the human heart. It must be cleansed of all hatred and the spirit of revenge. The good-will that leaps from love and expresses itself in the acts of brotherhood must rule the heart. A man can hate and drive a bayonet into an enemy. A man cannot hate and build a brotherly world. It is a property of hate to destroy the object hated. But the day of destruction has passed. It is rebuilding that confronts us, and the attitude of brotherhood is prerequisite to construction.

Nazi victory would have meant the enslavement of democratic peoples. Our victory must not mean the enslavement of the vanquished. With justice must go forgiveness, not that the criminal shall escape penalty, but that the victor shall not be contaminated by the spirit of the defeated. Brotherhood must live in the United Nations Organization in such fashion that the family of God may be protected from the unbrotherly whose greed threatens the peace. But it cannot live in the common life unless it lives in the hearts of the individual. "This day, that brings another life to thee, demands that thou another man must be."

A combat soldier wrote home, "The coinage of war is life, not gold." In war, the purchase price of victory is life. World order cannot be bought with gold. It calls for coinage of another nature. Peace is purchased with the attitude of brotherhood, and brotherhood comes of a "pure heart, a good conscience, a sincere faith."

A SUMMARY OF THE FOUR FRONTS

I.

THE INNER FRONT. Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a right spirit within us.

II.

THE CHURCH FRONT. Let us seek unity of effort, by all men of good will, at home and abroad, in order that their influence may accomplish the task that lies ahead.

III.

THE PEACE TREATY FRONT. Let us seek peace treaties which embody principles of justice and which will promote the general welfare.

IV.

THE UNITED NATIONS FRONT. Let us seek that the United Nations Organization develop its curative and creative functions so that, through common effort against the common threats to mankind, the peoples of the world may find fellowship.

The Church Front

by the

Rt. Rev. Henry St. George Tucker

Presiding Bishop of the Protestant Episcopal Church

This past week the first world-wide gathering of Protestant and Eastern Orthodox Christian leaders since 1939 has been meeting in Geneva, Switzerland. Men from the prisons and concentration camps, like Norway's Bishop Berggrav and Germany's Pastor Niemöller, have been able to meet with their brethren from America, Britain and other lands around the world for the first time since before the war. During the long years of conflict, the Christian "underground," a heroic band of men and women, managed to maintain some contacts across the barriers of war. Now the unbroken fellowship can be openly expressed.

A major purpose of this conference has been to plan the first full meeting of the World Council of Churches, scheduled for next year. Another problem dealt with at the Geneva conference has been the setting up of improved procedures to help the churches of the world to act more adequately on problems of world order. Christians are a minority in the world. If they are to offer effective leadership and service, they need to be a well-organized minority.

This requires not only united effort

on the part of the churches belonging to the World Council of Churches but also cooperation on moral issues by all men of good will. The Catholic, Jewish and Protestant Declaration on World peace, issued in October, 1943, and known as the "Pattern for Peace," helped to make clear the moral requirements of a just and durable peace. It is interesting to note that at the same time leaders of the non-Roman Churches urged "Christian Action on Four Fronts for Peace," a Roman Catholic group, acting independently, urged a comparable set of objectives, entitled, "Preserving Peace on Four Fronts." *Unless men of good will can cooperate, we can hardly expect the nations to do so.*

Action in the temporal sphere, important as it is, provides no substitute for the major responsibility of the Church. A righteous world order cannot be organized and maintained by individuals who are themselves unrighteous. The Church's first contribution to the attainment of our post-war aims is to make an organized and united effort to bring the multitudes who wander as sheep having no shepherd into such contact with Christ that He may effect in them that radical change which is described as a new birth.

The loyalty of men to the groups which we call nations often stands in the way of a sense of responsibility towards the whole of mankind. The Church can show that its branches through their union in Christ have found a solution of the problem of achieving unity without destroying diversity. That is the type of leadership the world needs so desperately. Christian men and women can help mightily to further advance on the Church Front by taking a responsible part in their own church and by helping it to become an active participant in the united effort of the world-wide church.

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The Peace Treaty Front

By J. William Fulbright

United States Senator from Arkansas

It is heartening, at this time of low morale and loss of enthusiasm which inevitably follows in the wake of war, to have the Commission on a Just and Durable Peace renew its effective work in the making of a lasting peace. May the Four Fronts for Peace be as successful in determining the peace as was Six Pillars of Peace in the establishment of the UNO.

Unity among the allies was a matter of self-preservation during the war.

Important as that unity was then, it is of even greater importance and more difficult attainment in the making of peace. The victors are responsible only in so far as they impose upon themselves the principles of Christian conduct. Strained relations, in fact, the imperilment of the peace, can be the only result if the nations look upon the peace negotiations as competition for strategic bases and spheres of influence.

Our participation in this process is not just the signing of a charter with a large red seal. It is a daily task, a positive creative participation in all the little details and decisions which, together, shape the growing, living structure. As Sumner Welles has stated, peace "will never exist except as the result of continuous effort and the unfaltering will of the majority of the peoples of the world" and "its attainment can only come about as the consequence of infinitely greater human effort" than that required to win the greatest of all wars. The basic concept of the civilization to which we must devote our leadership is the integrity and dignity of the individual human being. This concept can survive only through the rule of law applicable to nations and individuals within nations.

It is regrettable that since the end of hostilities the conduct of this nation has been dangerously irresolute and beset by contradictions. We have deplored militarism and yet at the same time proposed large armed forces by conscription. We have demanded exclusive bases in the Pacific and yet objected to similar demands by other powers. Our actions and policies seem to be improvised on the spur of the moment. We "play by ear" without regard for the harmony of the composition. America must assume the leadership and responsibility for peace making, if we are to translate into action the profound longing of the peoples of the world for a just and durable peace. Our immediate objective on the peace front is outlined in the general statement by the Commission: "Let us seek peace treaties which embody principles of justice and promote the general welfare."

The United Nations Front

By Harold E. Stassen
Former Governor of Minnesota

The members of the Christian churches of the United States made a very important contribution, through their alert and intelligent interest, discussion, and action, to the development of the United Nations Organization, and to the overwhelming support of that organization within the United States of America.

It is of extreme importance, however, now that the United Nations Charter has been ratified, and the organization has come into being, that the members of the churches do not rest on their oars. We have not won the peace by the mere establishment of the United Nations Organization. It is only a beginning, and the degree to which these high objectives are realized will depend upon an alert and informed public opinion.

One of the specific major problems is that of the administration of the dependent peoples of the world. The provisions of the Charter are excellent in this respect. The declaration in Article seventy-three states that "Members of the United Nations which have or assume responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present charter, the well-being of the inhabitants of these territories."

The new organization is now also entering into the consideration of the many important problems that arise from the discovery of atomic energy. A United Nations Atomic Commission has been established. This is a good step in the right direction. It must be followed through. What will be the powers of the commission? Will the veto be permitted to prevent effective action? Will this remarkable scientific discovery be used to advance administration of essential world-wide problems on a world level, or will this historic moment be fumbled, and will we drift along again in disorder and confusion? Will we evolve, gradually but definitely, stronger police powers in the United Nations Organization to support a system of justice and of law? Will there be increasing acceptance of both the right to work and the right to speak, of both the right to learn and the right to vote?

Will the basic dignity of the human being, the recognition of which played such an important part in the drafting of the Charter, gain increasing recognition as the basis for United Nations policies? The Christian church can and it must continue to contribute an alert, understanding, patient, and yet vigorous, advocacy of progress in the United Nations toward that difficult goal of the brotherhood of man in one world at peace.

CONSCRIPTION NEWS

The drive to enact peacetime conscription has not slackened in Congress yet, and there is no assurance at this time that the House Military Affairs Committee will not report out a modified training bill unless the hearings on the Martin resolution swing over some more members of the Committee. Witnesses last week appearing in opposition to all compulsory military training, during four days' hearings, included: Chancellor Robert M. Hutchins of the University of Chicago who declared that it is a choice between "peace or suicide—we cannot beat the atomic bomb and therefore we must beat war"; Ex-Governor Philip M. LaFollette of Wisconsin and member of General McArthur's staff who recommended reviewing our policies abroad before acting on military training and advocated raising the army base pay; Brig. Gen. H. C. Holdridge (Retired) who denied that the army could teach democracy effectively and called for an end of warfare and not merely the weapons of war; and Walter W. Van Kirk who asked for a vigorous program of disarmament through the United Nations Organization to make good our pledges in the Charter.

FRIENDS COMMITTEE ON
NATIONAL LEGISLATION.

CONTROL OF ATOMIC ENERGY

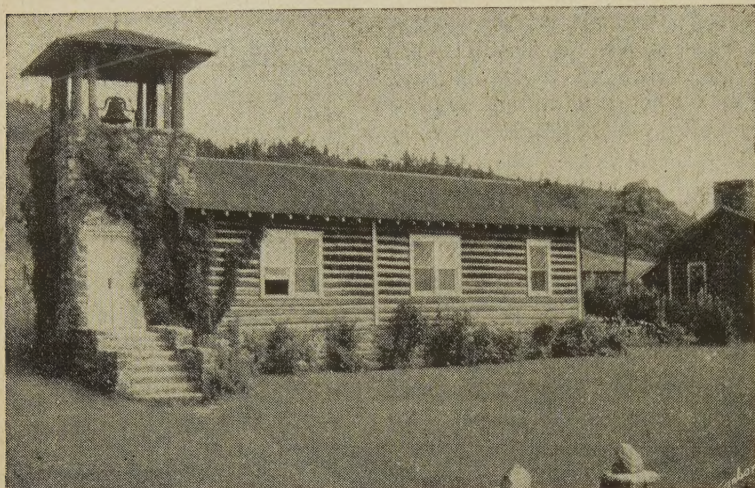
The Senate Committee on Atomic Energy, under the chairmanship of Senator McMahon, has terminated hearings on domestic policy and is now considering his bill providing for control by a civilian commission, government ownership, and production directly or through licensing of fissionable materials, and freedom of research and dissemination of information compatible with security. There is still a first class struggle on by the military to gain control as provided by the May-Johnson bill, temporarily on the shelf. It is reported the production of atomic bombs is still going on twenty-four hours a day and that there has not been enough popular support yet for the plea of some of the scientists for both the abolition of war and the abolition of the manufacture and use of atomic weapons. The Atomic Energy Commission, to be set up under the United Nations Security Council, is charged with the development of plans for the "elimination from national armaments of atomic weapons and of all other major weapons adaptable to mass destruction."

FRIENDS COMMITTEE ON
NATIONAL LEGISLATION.

Quaker Shepherdess of the Hills

A story from the Little Log Church

By Florence Crannell Means



ON the rampant range of the Rockies stands a log church with vine-hung belfry, the Friends' Community Church of Palmer Lake, Colorado—only house of worship for miles around. It looks out over blossoming meadows; ravines deep in aspen and evergreen; table mountains; the Black Forest, like ink on the far horizon—its parish, from all parts of which people come to its Sunday school and church services. Day in and day out, Evalena Macy, its pastor for sixteen years, traverses the miles, ministering to the sick, the dying, the broken-hearted. Through deep snow, through mud, through dust, she tramps afoot. When distances forbid walking, she takes the crowded bus, or borrows a ride.

A WIDE MINISTRY

Her ministry is even broader than her parish; a ministry without boundaries of race or creed. An increasing number of Catholic families worship in the Little Log Church and it serves others besides. Summer before last, for instance, the parsonage telephone rang in the dead of night—the dreaded War Department telegram for a Spanish Catholic family down by the tracks—their son killed in action. Would Evalena Macy come? She went at once, praying in their native Spanish, bringing them solace.

This is a ministry by no means confined to the pulpit: Christmas dinner, shared by the lonely of the parish; tray of hot food carried through snowdrifts to the sick; demented man, repeatedly calmed by the minister's prayer; Spanish Catholic girl whose mother was ill at commencement time and Evalena Macy helping her buy commencement clothes in the city twenty miles away—showing them to the relieved mother in the

hospital; the same mother later returning to the hospital, Evalena Macy with her to make clear the strange language, and on the journey the Spanish woman praying aloud: "*Dios nuestro Señor bendiga esta car y a todos los que en ella estamos*—God, our Master, bless this car and all us who are in it."

A picture that lingers—dinner at a farm home on a lovely mountain road and afterward the whole fatherless family going out to milk. Shadowy stanchions barred with dusty sunshine and with the family, the minister, her cheek against a sleek cow's side, her eyes a-shine and her lips a-smile as she sends the milk singing into her pail—all things to all men.

Nor is this ministry limited by clock or calendar. The parsonage is always open to people coming for this or that. The total number of visits to Evalena Macy are almost as staggering as the total number of hers to them. If you go to the parsonage and get no answer, you push in, and perhaps find luncheon uneaten in the bright kitchen at mid-afternoon, for the minister was called away by someone's need.

WITHIN THE LITTLE LOG CHURCH

Church meetings are the usual ones: Sunday school; morning worship; "young people's"; prayer service and Bible study Thursday night, a retired minister and Greek scholar, Dr. J. A. Plantz, giving exceptional instruction; monthly meetings of missionary society and of community club, which cooperates notably in church work. The worship congregation, once almost exclusively of summer cottagers, sees a steady increase of townspeople till now the church is filled even in winter.

Youth work is still the high point.

About ninety-eight per cent of the elementary school children are in Sunday school, forty-eight primary children are enrolled, and only six or eight of the high school students fail to attend. The parsonage walls are crowded with photographs of its young people, many in uniform. Throughout the war and since, the service men have written to their pastor and she to them; and on furlough, boys of summer colony and town alike have come "home" to their Little Log Church.

A mountain village is likely to be a backwash, stagnant and full of poisons for its children. How calculate the value of such a Sunday school? In summer it crowds the auditorium and overflows on the green lawn, gay with flowers and birds, into the parsonage and into the schoolhouse across the road. More space is badly needed. To help the building fund, the church has a Joash chest for the "silent offering," a glass bank for the jingling kind and, last December, collected sixty-six dollars. A few years ago Palmer Lake, mostly working people of very small means, would not have dreamed of so large a gift. It marks a definite growth in community spirit. For though this ministry is without boundaries, it is also a community ministry.

BUILT AROUND CHRISTMAS

A few decades ago Palmer Lake was a scatter of houses on the Great Divide. For the past sixteen years it has slow-grown into a town of nearly three hundred and also into a community. It seems to long-time observers that most of the tree-plantings have grown during the same years, like an outward mark of an inward change.

And it is a community in the light of the Star, Imperfect and incomplete as its realization, the great lighted Star that blazes above the church at Christmas is a symbol of the spiritual reality. Some years ago the community Christmas program began to draw Palmer Lake together, with its yule log hidden in the hills and triumphantly dragged down to the crowded Town Hall by a troop of singing young people. The year following the first yule log celebration, the young men of the town, with skillful engineering, traced a five-hundred-foot star on Sundance Mountain, visible for miles along the highway. Hundreds came—a thousand—to see yule log ceremonies and star. If perhaps too much publicized by outsiders, the project nevertheless helped the town pull together, sense itself a community.

With war, the star was darkened—poignant symbol that darkening—but on the night of Japan's surrender the Little Log Church was thronged for a service of prayer and praise, and above

it in the dusk the light shone forth again.

The Little Log Church hopes, works, prays for the day when this same sense of oneness may deal strongly with the highway taverns and other dangers common to isolated towns; when it may draw more of its inhabitants to the knowledge and love of God. So, hopefully, joyfully, it fosters the community feeling, whether in standing by with hot coffee and food for the men fighting a forest fire, or caroling on Christmas Eve; or laboring to make the church radiant for a wedding; or helping with a bridal shower, for who can calculate the value also of making marriage beautiful and memorable? This year a member took thirty of the smaller children in his truck to carol all afternoon throughout the town. The candle-light service the day before had been a community affair too, many of the town's youth entering into the Christmas story in scripture and song, amid the beauty of mountain greenery and lighted wreaths and cross.

The monthly socials are open to all town young people and are attended by most. There are hikes, weiner-roasts, parties, covered-dish suppers; and in all Evalena Macy is the beloved comrade, merry of heart and no tenderfoot.

LITTLE CHURCH WITH A WORLD MISSION

Inevitably, the Christian community spirit has had to shine out into the world as well. Once a month, Evalena Macy goes sixteen miles out on the plains and holds worship service in an isolated farm district. The women have gone regularly to Denver to give blood. The town gathers up its used clothing for the Goodwill Industries, which in turn send the church fine cloth pieces; these the women make into comforts, putting the sale price into the treasury. The missionary society sends boxes to missionary fields. The Sunday before Christmas the community surprised itself by the White Cross gifts it brought to the church: powdered milk for Czechoslovakia and one hundred and fifteen pounds of dried fruit, chocolate, beans, rice, for the American Friends' Service Committee. And while this story is being typed, the community is undertaking the making of garments for Europe's needy, under the A. F. S. C.

Increasingly the community helps support its church. There has been little money hereabouts, and much of the pastor's salary must still come from the summer colony; much also of the retirement fund now being raised for this beloved shepherdess of the hills.

But there has been generous response to the retirement plan for Evalena Macy, by community as well as summer colony. In addition, gifts have come

from persons in all parts of the United States, who have been interested, either directly or through Friends, in the spiritual development of this mountain parish, in this practical working-out of Christianity. The goal has not yet been reached, but its sponsors have faith that it will be, since the enterprise was conceived in a deep concern and has been fostered by the prayers of many.

The townspeople give other things than money: ice, milk, eggs, wood, sewing, ploughing. Some women have taken pleasure in bringing a tithe of their canning. The new cement-lined "cave" in the slope behind the parsonage is a thrifty sight. Evalena Macy herself always has a garden, and usually chickens, and preserves fruit, vegetables, meat, even amid her incessant ministerial labors.

She makes time also for some valuable reading, and for contacts with other religious leaders. The few morning hours, which she has lately tried to keep free for meditation and study, have shown themselves in an enriched preaching ministry.

Close under the star, this church and parsonage are a city set upon a hill, humbly consecrated to the Sermon on the Mount. Here Christianity is lived. The Christ of the Mount is spoken from the pulpit, is lived from the parsonage, is illumined, visibly and invisibly, by the light that rose in Bethlehem.

THERE IS A POWER

The atomic bomb smites us awake. Our minds stagger at the revolutionary possibilities for good and evil latent in this newly discovered form of controlled energy. And yet through the years we have been placid in the face of the equally revolutionary but profoundly creative form of energy found in the love of God. This priceless knowledge offered years ago by Jesus—the peerless exponent of spiritual power—has been rarely utilized. Politicians, scientists, international lawyers, statesmen—all the so-called "best minds" of the globe are addressing themselves to the problem of legislative control of atomic energy. Legislative control of the atom! How absurd!

But how equally absurd is our casual aloofness to the urgent need of releasing the life of the spirit. Money, natural resources, countless man-hours of devoted truth seeking by scientists—all these have been necessary for the development of released energy in the physical sphere. But who can vote, legislate or control the release of spiritual energy? Only in ourselves, our homes, our families, our friends, our Meeting, our community can this miracle be achieved. These are the laboratories; these are our opportunities. Only in the inner soul can this life-giving energy be emitted—only by individual conviction can the spirit-giving life be

created. Nothing less than a deeply rooted outflowing of spiritual energy will meet the demands of a world worried and crazed by this terrifying physical principle. This life in God was Jesus' answer to the power and force of the Roman Empire. God expects nothing less of us.

The challenge bows us down. And yet we can be buoyed up. Look to the Saints. Look to George Fox and John Woolman. Look to Jesus and take courage. These men channelled the overflowing love of God. Illuminated by direct contact, they vivified the life of the spirit and made it warm, loving, tender—bold, fearless, undaunted. What a combination! Dare we follow in their footsteps? Dare we not try?

Psychologists tell us that often a terrific shock so loosens our habitual mode of thinking and living that we can create a new pattern—a creative pattern, a life-giving regime which will shine through and overcome old ways of thinking and acting. Have we had that shock? Are we ready to settle down to the serious business of being children of God in a world that cries for brotherhood? Successful family life progressively integrates the aspirations, interests, and desires of the different members. Quite often one sees families where individual members go their own ways unmindful of the others. There is no interaction, no group feeling, no "wholeness." Many of us move through the universe in the same rude way—unmindful of God, unwilling to pause for a sense of direction, unmoved by lost opportunities—unsuccessful members in God's family.

A true belief in God, the Father, demands demonstration every minute of the day. Each seeker must begin with himself and integrate "God and me." As "God and me" become one and I become a God-filled man or woman (drained utterly of fear), then I am free to be a useful member of society, a help-meet in my home—a child of God, a glowing contagious personality. When God frees us from ourselves, we can look at the universe with calm and steady eyes. How many of us really look into the eyes of our children, our neighbors, our casual contacts? When we do, we may see fear, intimidation, anguish. Does our answering glance give faith, courage, and confidence?

"Take time to be holy. Speak oft with thy Lord." The admonition of this old-time hymn should be sung deeply into our souls. Only by taking time to be in the presence of God can we release the energy called for by the demands of daily life. This cultivation of the art of holiness (wholeness), this back-drop to our daily activity, this pearl of great price that gives savor to the routine, the necessary, the humdrum, holds the answer to the challenge of the atomic age.

Reprinted from statement by Friends of Montgomery and Bucks Counties, Pennsylvania.

From the Commission on World Outreach

Report of the chairman, Ward Applegate, of the meetings held during the Five Years Meeting sessions.

WORLD outreach has been an accepted principle in Christendom since the dispersion of the earliest disciples of Jesus. The "great commission" of Matthew's Gospel, "Go ye into all the world," has been an important factor in the world program of the Church but it has not afforded a complete explanation of what has come to be called the Christian imperative. Friends have not gone to the ends of the earth with "the message" primarily because the Master commanded, "Go ye." They have gone because they loved the people.

The methods of bearing the message have been multiple but the secret of the power, for each method employed, has been the power of Jesus Christ. Friends have sought to express in life the message which emerges, uniquely, from the Christian concept of God's Fatherhood. God cares for the people. His children, bearing His image, therefore also care for the people.

A very deep sense of the importance of our message and also of the importance of Friends bearing that message "today" came upon the group who gathered each day for a discussion of world outreach. Probably the most important element in the daily group meeting was the integration of worship and discussion. Each was a part of the other. Five fundamental questions were raised and around these the worship and discussion meetings were centered.

1. Are we really in possession of a unique message that the world needs, and for which it is more or less blindly groping?

2. Does this message arise out of the Christian imperative, "Go ye"?

3. How closely is the message which Friends bear related to Christ's message of love, joy, peace, kindness, and justice?

4. How close do we come to the supreme importance of persons?

5. Does worship uniquely prepare us for the business of message bearing?

It is important for us to notice that Friends "practice and preach" a knowledge of God in group communion requiring neither ceremony nor pageantry. God is already in "all the world." We go so that those who may be near us, seeing that we live in his presence, may also come to the knowledge of that power in which we live.

There can be no question of the validity of the insight which came to Thomas R. Kelly in one of the latest experiences of his lifetime—"If we carry the message

we must also be the message." This does not mean necessarily a mere knowledge of the message as taught in the Bible but it does mean that to a profound degree the manner and attitude of the message bearer reflects the attitude of Christ.

Shadowed as we are by the terror in our present world, we need to remember that the love, joy, peace, kindness, justice and unswerving loyalty of Jesus were borne by him in sharp contrast with the hate and violence of the forces which sought to destroy them.

The desperate circumstances under which great sections of the population now exist lay upon Friends the inescapable responsibility of taking into account in our outreach not only those who suffer as the victims of misery and confusion but also those who are responsible for the difficulties. There are no circumscribing frontiers to the "message of Christ for today." It is for *all* men.

There are certain barriers or obstacles to our message-bearing which we must note. One of these is our corporate sin, conditioning peoples in less developed parts of the world against our message. We are not entirely innocent of responsibility in the exploitation of weak peoples by the strong. There have been instances of tragic failure on the part of our Government in dealing with other peoples. This presents grave difficulties which we must overcome before the message will be entirely acceptable. In addition, we have not been free from some of the sins which we so readily recognize in others.

It is important that we keep our ultimate objective sharply defined and clearly stated. We anticipate not merely a further extension of the Christian cult, but also a world civilization in which all events, from far-reaching actions of the state to details of individual living, are based on Christian principles. If this ultimate objective remains clear, we shall not lose sight of the ultimate purpose of the Church to establish the world-wide Kingdom of God, "however imperfect it may continue to be in foreseeable time."

We are convinced that the divisions of world outreach, as now maintained by Friends, tend to keep us moving in the right direction. The work of the American Friends Board of Missions and the cooperative organizations with which it is affiliated, the program of the American Friends Service Committee and our identification with the ecumenical movement through The World Council of Churches and Friends World Committee

now furnish the main channels through which we seek as Friends to carry the message of Christ today. With these effective methods now in use we must, however, be alert to the vast amount of modern planning being done which may require variation and adaptation. The incalculable increase in the size of the individual's world carries the danger that his knowledge of that world and his understanding may not keep pace with his expanding horizon. This may also be true for organizations. The failure and sin of provincialism must therefore be avoided. Friends must become acutely aware of the enormously increased demands upon them educationally and religiously, due to this wider and larger world of technological development. We can be assured of an adequate opportunity, within the cooperative Christian World Movement, only as we keep enlarging our concepts and our religious and educational facilities for outreach.

SCHOOL ROOM NEEDS

Howard E. Kershner, Vice-Chairman of the Save the Children Federation, has recently returned from inspecting the work of that organization in Western Europe and reports having seen whole classes with only one book. The teacher reads from this book and the children try to remember, but they cannot do so for memory is one of the first faculties to fail when one is undernourished. Many classes have no paper, pencils, slates, blackboard or chalk. He reports having seen children using pieces of slate shingles from destroyed roofs and making figures on these rough surfaces with fragments broken from the edges of the shingles.

Anyone willing to sponsor a school or interest a group in doing so, will kindly write to the Save the Children Federation, 1 Madison Avenue, New York 10, N. Y.

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Peace Testimony Upheld

By Jens P. H. Jenson

IN a letter published in the January 10 issue on the forum page, A. F. Styles discussed the status of our present-day peace testimony. It was my hope that some weighty Friends would feel moved to deal carefully with the timely and challenging questions raised in that letter. Are Friends so uneasy in their minds about these matters that silence seems best? Surely, it cannot be that they are not concerned.

My letter, printed March 7, attempted to answer the charge that our historic peace testimony was obsolete. It is hoped that letter will be re-read in connection with the present brief summary of the evidence for the "defense," or should we say, for the "plaintiff"?

Styles' statement regarding what the majority of Friends would consider to be our present-day peace testimony is undoubtedly in accordance with the facts. If the number of our young men who accepted draft for military service represents a cross section of the Society, more than ninety per cent of our membership considered participation in the recent war justified.

Our disagreement is not with the interpretation of the present beliefs and practices; it is concerned solely with their soundness, on the basis of our Quaker heritage; of the aims and purposes of the State in its relations with other States; of the evidence of secular history concerning war as an instrument of national policy; and of the judgment of the moral order upon the deeds of men.

It is significant of the confusion of the times, that the attitude of Friends toward war, as stated, should be thought of as a peace "testimony." The Winston dictionary defines "testimony" as, "specifically a statement, publicly made, as in a prayer meeting, regarding a religious experience." The witness of the founding Quakers against war was truly a testimony under the above definition, but if the position of Friends today is as that indicated, it has no Quakerly basis, being acceptable equally to people of any faith or of no faith. The flag-waving patriots even give it lip service. This is not to say that Friends should not devote all their energies to the attainment of peaceful settlements of disputes, but let us not deceive ourselves by labeling a desire for peaceful settlements a "Quaker peace testimony."

The thesis that Friends are justified in actively supporting their country at war needs to be carefully examined by the members of the Society, individually and collectively. The deciding factors in our determination will be: whether the ends for which wars are fought are ever

sufficiently worthy; whether war actually achieves the professed aims of the State; and what our responsibility is under the moral law. These factors need to be considered by all men. Space permits only a brief outline. We shall begin with an account of the aims and purposes of the State in its dealings with other States.

TWO FUNCTIONS OF THE STATE

The State operates in two spheres, the domestic and the international. In the domestic sphere, it acts within an accepted legal framework, performing the offices of maintaining order and promoting the general welfare. Here the State is the means and the individual is the end. In its relations with other States, however, it operates in an area where only the primitive law of survival prevails. Here self-preservation and self-aggrandizement are the sole objectives. The State becomes the end and the individual the means. The individual is nothing, the sovereign national community is all. For its survival and glory, all sacrifices are justified. Individuals are expected to surrender their possessions, their lives, and their consciences when commanded. Loyalty to country is sealed with oaths of allegiance. The relationship of the person to the State even becomes invested with elements of the mystical, acquiring the rites and symbols and the dignity of a religion—with Machiavelli as its prophet.

The perpetuation and the augmentation of the nation-state become the supreme ends. With the attainment of these, neither decency, honor, nor morality is allowed to interfere. Cunning, deceit, lying, treachery, and every form of violence and destruction that science can devise, become the common and honorable instruments of power politics of war. Material wealth, the hard-won freedoms of men, life, all moral and religious values are laid upon the consuming altar of the god of the age—the Sovereign State. It demands, "Thou shalt have no other gods before me."

These are the realities. This is the summation of history, and we need the perspective of history, because it has

become so easy to listen to the ubiquitous propagandists, who infest the movies, the press, the radio and the pulpit, proclaiming, "this war is different!" We need to remember the ruthless, cold-blooded deals consummated at Teheran, Yalta and Potsdam. We need to recognize our postwar imperialism with its attendant militarism for what it is.

History disillusion. One can hardly peruse such exhaustive studies as *The Origins of the World War* by Sidney B. Fay, professor of history, Harvard University; *A Study of War* by Quincy Wright, professor of international law, University of Chicago; *Essays in Nationalism* by Carlton J. H. Hayes, professor of history, Columbia University; *The Fall of Christianity* by G. J. Heering, professor of theology, Leyden University, Holland, and still retain the naive belief that wars are fought "to establish justice and right and to dethrone tyranny and aggression."

Our own deliberate starving of enemy countries, following the planned obliteration bombings of entire cities on the plea of "military necessity," or our "scientific experiment" on Hiroshima and Nagasaki should be sufficient proof to even the blindest patriot that war, by its very nature, can never be an instrument of justice.

History is sadly lacking in any records of wars fought for idealistic or moral ends, whether fought by emperors, popes or democracies. But strangely, in spite of the overwhelming evidence of history and in the face of their own experience with two global wars, there are still men who profess to believe in the fiction of a "just" war.

VERDICT OF HISTORY

The verdict of science and of secular history is that war is the distillation of all that is evil. It could not be otherwise, the moral order being what it is, for we do live in a moral universe. "Whatsoever a man soweth, that shall he also reap." The moral law of cause and effect is as universal in its operation as is gravitation; it is implicit in the structure of things. It is the sine qua non of a rational order. Acknowledgement that there can be no escape from the consequences of our overt acts; that they cannot be abrogated, no, not even by the fiat of the Sovereign State, is basic in any realistic approach toward deciding our attitude toward war.

Friends have not only their historical testimony against war to guide them in their judgment. War stands condemned before the bar of history. Secular evidence agrees with the spiritual understanding that all war is essentially evil. To the Christian, war, now and always, is in a profoundly significant sense, Hell. Indeed, let Friends abandon their "cloistered" Quakerism and with Christian boldness face the facts of war.

BEND OUR SPIRIT LOW

We stand pride-swept, elate,
The rumbling winds have died.
How horrible is man
With mind uncrucified!
This is your need—and—mine,—
To kneel in cold-white snow;
To freeze the harsh, hot mind.
God,—bend our spirit low!

IRENE HOSKINS.

CHRIST'S TESTAMENT LIVES ANEW

By FRANCES DUNLAP HERON

Fourth in a series of five articles on the Revised Standard Version of the New Testament.

When Jesus walked the hills of Galilee he spoke in a Semitic language known as Aramaic. He did not speak in the seventeenth century English of the King James Version of the Bible. Nor did he teach in the Greek order of words as translated in the stilted American Standard Version of 1901.

Jesus was not worried about the form in which his teachings would be preserved. When he commissioned his disciples to go preach the gospel to all nations he did not add "in Aramaic." He apparently did not even anticipate any written records of his sermons. He depended on his followers' testimony and on their lives to spread the Word.

He directed his teachings toward the everyday experiences of men and women. Certainly we can believe that he would want his words so clearly stated that people of 1946 also could apply them to their everyday life. It is hard to imagine his clinging to outworn prepositions or verb endings. We can be sure that his chief interest would be that a man and his family could read with understanding.

The Revised Standard Version of the New Testament, just now off the press and finding its way into the homes of America, represents the eight-year effort of the nation's foremost Bible scholars to put Jesus' teachings of one thousand nine hundred years ago into clear, comprehensible English.

Their translation from the original Greek text was ordered in 1930 by the forty Protestant denominations cooperating in the International Council of Religious Education. Dean Luther A. Weigle of Yale Divinity School is chairman of the revision committee. Four more years are necessary to complete the translation of the Old Testament.

The new version is printed in large, legible type. The chapter numbers are distinct but set into the reading matter, while the verse numbers are minute. Condensed footnotes appear at the bottom of the page. The effect is of a story full of continued action.

For those who fear a lack of reverence in such an up-to-date version, let it be pointed out that a sentence does not have to be in one-syllable conversational words to be *comprehensible* to the average American. The committee wherever possible tried to return to the simple but dignified style of the King James Version, eliminating, however, archaic expressions.

For example, "which" as used in the King James Version to refer to a person has been changed to "who." Paul is no longer made to say, as in the King

James, "I am verily a man which am a Jew" (Acts 22:3), but simply, "I am a Jew."

"Of" becomes "by" when the actor or agent is denoted. Thus Jesus was baptized "by John" rather than "of John." "The more part" is "the majority." "Compass round" is "surround."

Rather than enlarge upon general distinctions between the Revised Standard Version and previous translations, let us examine a few passages. Note how clarity and action are gained in the most recent version of Luke 20:1-2.

King James: And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

American Standard: And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: by what authority doest thou these things? or who is he that gave thee this authority?

Revised Standard: One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority."

Now let us see how several familiar verses from the Sermon on the Mount change in phraseology since 1611 (Matthew 6:31-34; 7:1-5).

King James: Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Revised Standard: Therefore do not be anxious, saying, "What shall we eat?"

or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

To help readers "see clearly" Christ's gospel for today and all time is the purpose of the Revised Standard Version.

ON THE ECONOMIC FRONT

Lothair Teetor, president of The Perfect Circle Company and regional Vice-President of the National Association of Manufacturers, today backed the statement, made in the NAM's recently published anti-inflation program, that a reduction in Government spending plus the encouragement of production will stop inflation—and that nothing else will.

"Of course, most thoughtful people in this area believe," he said, "that Government expenditures now are far greater than they need be. They believe that Government should live within its means and stop going deeper into debt. We do make our state government in Indiana run on that basis. The Federal Government must do the same. If it doesn't, all our efforts at the state and local levels are wasted. Worse yet, the inflation we want to avoid will be forced on us."

Although the war is over, the Government is planning to spend four times more next year than it spent in the highest pre-war year. The NAM program declares that the spending of more than is taken in and the borrowing to make up the difference "is the kind of money-handling that causes runaway inflation."

Mr. Teetor said "a big chunk of every dollar you spend for anything goes to pay the cost of Government" and "that economy in Government means money in your pocket." The NAM program urges a cut in the cost of Government by the elimination of waste and unnecessary services, and the postponement of expenditures that can wait until the nation's bills are paid.

IN MEMORIAM LAURENCE HADLEY

Laurence Hadley passed away at the home of his sister, Elizabeth H. Cook, southwest of Danville, Indiana, March 21. In his life of seventy years he rendered efficient service in two fields, religion and education. He graduated from Earlham College in 1902 and that fall joined the faculty as an instructor in mathematics. He received his doctor's degree at the University of Michigan in 1915. In 1918 he joined the faculty of Purdue University in the Department of Mathematics, remaining there until his death. He was elected a trustee of Earlham College by the alumni in 1928, and by repeated elections and appointment by Western Yearly Meeting, served continuously as trustee and in latter years acted as chairman of the Board.

Laurence Hadley was possessed of great concern for youth and gave much time in ministering to them in various capacities in Purdue, in Earlham and in Young Friends' conferences. He ministered for many years to Meetings which he could serve by driving from Purdue.

Services were held at Amo, Indiana, and interment was in the cemetery of old Mill Creek Meeting, his original

Meeting. One of his Earlham classmates, Albert L. Copeland, led in the service at Amo. His life as a student, teacher, lay minister and friend of youth was marked by profound Christian faith, righteousness and consistency.

BENEATH THE CROSS OF JESUS

In 1863 when the draft riots were raging in New York City, a score of frightened Negroes sought shelter in the Little Church Around the Corner. The pastor, Dr. George Hendric Houghton, fed and sheltered them for two days. They occupied every available corner: the choir room, the robing room, the Sunday school room—they were everywhere. Finally the news was noised about and crowds gathered outside the church. The third day the rioting came to a violent peak and the police warned Doctor Houghton that there was little they could do to protect him or his church. There was serious danger of the mob invading the sanctuary or burning it to the ground. They suggested that he put the Negroes out and thereby protect his church. Outside, the sound of pistol

shots rang out. A crisis was imminent. Without a word Doctor Houghton turned from the police, took a cross from the altar and pushed open the front door. There he stood in the entrance with the cross held aloft in his right hand. He waited. Gradually the crowd slunk into the darkness until not a rioter was left. The Negroes were safe "beneath the cross of Jesus."

MAEANNA CHESERTON-MANGLE.

Mrs. Truman, wife of the President of the United States, and her daughter Margaret, are reported to have requested orange juice when they were the honor guests of the exclusive Metropolitan Club at the recent opening of the Metropolitan Opera in New York, which is always one of the most brilliant social events of the year. It was necessary to send out for the orange juice, since alcoholic refreshments only had been provided, in lavish abundance.

—The Voice.

Perpetual neutrality on the Swiss or Swedish model is what is needed since wars are won by those who do not wage them and those nations flourish which keep their youth alive.

PRELUDE TO SPRING

Today the weather follows many a whimsy;
For now the sky's all ashen gray,
And sudden . . . comes a dashing shower
Or skiff of snow . . . pale flakes too frail, too flimsy
To last for one white hour.
Swift now heaven shows a patch of blue,
White clouds and sunshine breaking through;
Song sparrow trills a fuller note
And red bird flings from swelling throat
His sheaf of golden sound.
Here, tulip noses through the ground;
And there, my beauteous beech bole wears
A livelier gray than ever sombre winter dares.
'Tis now my weary heart, thrilling to life anew,
Answers Spring's whisper with a wild tattoo.

ETHEL CLARE BERRY.

EXPECTANCY

Enchanting moment of the year!
Breathless,
On tiptoe,
All the world awaits
The proof, that tree and grass
Are deathless!
Sap flows, seeds sing beneath the ground,
Sing as they burst with faint small sound.
And now . . . my heart breaks . . .
Breaks to be
One pulse beat . . .
Oh! enchanting moment,
Of expectancy!

ETHEL CLARE BERRY.

THE SPRING BEYOND THE SPRING

No loom can weave or dynamo create,—
No creed can cause, no pact can legislate,—
The love by which alone all these can live:
Only God's grace of mystery and might
Can wake the laurel blooming into light—
Earth's black loam to Heaven's white superlative.

Thrust your roots deep into the utter One:
Thrust your boughs toward the Sun beyond the sun:
Seek the white magic of His endless Spring;
Thus the world's hills our wintry hate made bare
Shall wake in living laurel, fleet and fair,
Blooming to greet the bluebird's Northward wing.

E. MERRILL ROOT.

THE APOSTLE

Wound me—and my blood will run
Into ruby words:
Touch them—they will one by one
Be a flight of birds.

Capture me—and from your hate
I shall be restored;
Cast me out—no guard nor gate
Can withstand the Lord.

Even though a life like mine
May be sacrificed,
Everlasting and divine
Looms the living Christ.

GERHARD FRIEDRICH.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

JESUS OF NAZARETH

More guiltless and more powerful, more exalted and more holy, has naught ever been on earth than his conduct, his life, and his death. The human race knows nothing that could be brought even afar off into comparison with it.

RANKE.

* * * *

Christ, who, being the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages.

JEAN PAUL RICHTER.

* * * *

Jesus lived life in its wholeness. He essayed the heights, He did not shrink from the depths. Three years they say He lived before men, yet in that time He managed to let eternity break through, and lifted man's horizon to infinity. He took all that came to Him, and turned it to the purpose of His mission; circumstance, failure, disappointment, and death. They gave Him a manger for a cradle, a bench for a pulpit, thorns for a crown, and a cross for a throne; but He took them and made them the very glory of His career. He turned sorrow into joy, He found strength in labor, peace in the storm, rest on the cross, and life in the grave.

W. E. ORCHARD.

* * * *

If Jesus Christ is a man—

And only a man—I say

That of mankind I cleave to him,

And to him will I cleave away.

If Jesus Christ is a god—

And the only God—I swear

I will follow him through heaven and hell,

The earth, the sea, and the air!

RICHARD WATSON GILDER.

* * * *

Jesus is too great to be understood or to be represented on earth by any one clique, or school of thought, or nation or class—much less by any one man. God works His purpose out through many differences of men; and not in spite of them.

HENRY T. HODGKIN.

* * * *

If the idea of the Christ could be presented to men, vividly, simply, and in its true proportions,—if the atmosphere could be cleared of theological mists—if we could approach this great subject without the prejudices and pre-

conceived notions which mar our conception of it—what a new life it would give us. And if as a Society we could present the Christ-ideal both as it affects the individual and the community—show him as the heart of all that is true in art and literature—as the force which makes for social progress, the development of the highest and best in men and nations, focussing in him all the various efforts and graspings after light, we would, I think, soon speak so that men would listen. The work wanted now . . . is to dig deeper than the modern pessimist, and show him the living rock he has never yet struck, which is the ground of our optimism and faith. . . .

JOHN WILHELM ROWNTREE.

* * * *

It is appalling . . . how few have a real knowledge of God as something more than a superintendent engineer of the Universe, or of Christ as something more real than a factor in a theological proposition.

JOHN WILHELM ROWNTREE.

* * * *

O young and fearless Prophet of ancient Galilee:

Thy life is still a summons to serve humanity,

To make our thoughts and actions, less prone to please the crowd,

To stand with humble courage for truth with hearts uncowed.

We marvel at the purpose that held thee to thy course

While ever on the hilltop before thee loomed the cross;

Thy steadfast face set forward where love and duty shone,

While we betray so quickly, and leave thee there alone.

Create in us the splendor that dawns when hearts are kind,

That knows not race or station as boundaries of the mind;

That learns to value beauty, in heart, or brain, or soul,

And longs to bind God's children into one perfect whole.

S. RALPH HARLOW.

* * * *

Andrew to Jesus: "Master, we would be threads between your hands and your loom. Weave us into the cloth if you will, for we would be in the raiment of the Most High."

KAHLIL GIBRAN.

I have done one braver thing

Than all the Worthies did;

And yet a braver thence doth spring,

Which is, to keep that hid.

JOHN DONNE.

1573-1631

Forum

WHY NO NEGRO FRIENDS MEETINGS?

Editor, THE AMERICAN FRIEND:

Why are there no Negro Friends' churches? This question has lain dormant a number of years in my thinking and every once in a while it arises into the conscious. Just why are there no Negro Friends' churches? There are Negro churches of almost every other denomination, but no Friends. This question has always been very puzzling to me since Friends have always been so active in helping the Negroes—ever since the days of slavery. Not only are there no Negro Friends' churches, but it is only rarely that Negroes are permitted to become members of our "white" Friends churches, if they so desire. This situation distresses me very much.

What would be your answer if a Negro should ask you, "Why are there no Negro Friends' churches? Why are we not permitted to become members of your churches?" To the first question, you might say that generally Negroes like a more emotional form of worship than exists in the Friends Meeting, but is that the real answer? To the second question I have no answer—have you?

The accusation was once made by a prominent Negro speaker at an interracial meeting in Detroit that Friends were always willing to do things for the Negro but not *with* him. If this is true, and I fear it is at least in the majority of cases, we should hang our heads in utter shame and ask God to forgive us.

We, as Friends, are very much interested in establishing world peace and brotherhood today. As we endeavor to help those in other lands who so sorely need help which we are able to give, both physically and spiritually—let us not lose sight of the fact that we should treat *all* our fellow-Americans as brothers. Let's work *with* the Negro. Let's open our churches to Negro members, then let them know that they are welcome. Let's make Negro students a real part of our Friends' schools. Let's go a step farther and open our Friends' schools to Negro professors. It does my heart good to know that William Penn College has a Negro professor on its faculty this year. I pray that more of our schools may soon take the same step.

May we each and everyone consider seriously these questions and situations, then may we determine in our hearts, with God's help, to go out and do something about them.

EDITH E. RATLIFF.

Tyron, Oklahoma.

While to our knowledge there are no Friends Meetings in the United States for the people of color, there are several Meetings where there are Negro members.

Book Reviews

FLASHES ALONG THE BURMA ROAD

By HARRY I. MARSHALL, D. D.
Island Press, New York, 1946
123 pp., Price \$2.50

Flashes Along The Burma Road is a book which brings additional information relative to those Karens whose nurses sang their way out of Burma with General Stilwell in 1942. How did those Karens acquire and maintain their morale during that retreat? Dr. Marshall provides the answer. It is the reality of the Christian experience. Each chapter is a testimony by specific Karens to the inward faith of regenerated men and women. And in each case of "twice born" individuals there is a definite result in community achievement. It is a record of humanitarian service undergirded by spiritual experience.

Witness the case of two fighting communities on either side of a Burmese river. Neither community would build a necessary bridge until prayer transformed their antagonism to cooperation.

To our secularized sophistication this book brings the naive ideal that religion at prayer can change characters and transform communities. It may suggest the question of the approaching time when Oriental Christians become missionaries to a paganized Occident. For this book by this Baptist missionary does not deal with political heroics but with deeper and inward experiences. Thus finding reality, they proceed to pay debts, build bridges, make women's work easier and sustain community morale during the Japanese invasion.

Dr. Marshall emphasizes that prayer is the transforming power. That is why Stanley Jones in his preface to this book states that "this moving series of stories will send us to our knees."

HAROLD COOPER.

* * * *

FRIENDS IN EUROPE

Handbook of the Society of Friends in Europe

160 pp, price 3/6 net, 3/8 post free.
Published by the Friends World Committee for Consultation in cooperation with the Friends Service Council, Friends Relief Service and American Friends Service Committee.

The purpose of this book is to give the general reader, and in particular the intending worker or traveler in Europe, a bird's eye view of Friends' work as a whole. Quaker activity, relief and otherwise, is summarized in twenty-nine different countries, from the days of the early Quaker missionaries to the present time. The growth of the Yearly

Meetings and groups in Europe is described and also the activities of Friends in countries such as Spain or USSR where there are few or no Friends, but where there is a long tradition of visitation and relief or educational work. This is dealt with in Part I (seventy pages). A short section on Friends in America is also included because of the close connection between American Friends and Friends in Europe, and because workers in Europe are frequently asked questions about American Quakerism which this section is designed to answer.

Part II describes the various Friends committees at present concerned with work in Europe. Part III is a forty page anthology in English, French and German (parallel versions) of Quaker thought through three centuries—from George Fox to the present day. There is a foreword by Carl Heath, chairman of the Friends World Committee for Consultation. An appendix contains various items of miscellaneous information likely to be useful to travelers in Europe. Obtainable from Friends World Committee for Consultation, Friends House, Euston Road, London. N. W. 1.

For Younger Young Friends

SCHOOL LUNCHES IN FINLAND

Every day for the rest of the school year 15,000 of the hungriest children in Finland will have an extra meal. In the bitter cold of this northern country, boys and girls need fat foods to keep their bodies warm. Quaker workers deliver the food to the schools, but both the food and the workers are the gifts of thoughtful friendly people in the United States.

Here is part of a letter from one of the workers:

"The precious freight for each day's deliveries is loaded in good time each morning (you can't say 'bright and early' around here just yet as it is still dark at 9:00 a. m.). In big Volva, the truck loaded high with extra caps of gas, big wooden crates of pork, boxes of milk and soup powder, and packages of butter counted out carefully for each school, and each member of the expedition equipped with sleeping-bag and as much food as is necessary, we head out from shattered Hovaniemi and into the open hilly country. We have had wonderful luck with the weather during all these days. It has been exceptionally warm for January, just around freezing, with no new snowfall and little wind.

"Big Volva rolls along through the forests and over the hills until we reach our first school. Once in a long while it may be a real school building that escaped burning by the Germans; then it is an imposing wooden edifice, painted red or yellow, the pride of the community. Nearly always, however, there is nothing left of the old school except a chimney standing among ruins beside the road, while classes are held in a neighboring farmhouse, often in cramped and uncomfortable quarters, with pupils coming in two or three shifts during the day.

"At one of the schools on the Sodanklä road we were welcomed with actual tears of joy by the little teacher, a refugee from Karelia, who had lost all her possessions there in the winter war, and had come to this district with nothing but the rucksack she could carry herself. Within two years of her arrival here her school house was burned to the ground, and she and the school children evacuated to Sweden for a year. Now they are back again, working in one room of a new flimsily-constructed farm house. She told us that their 'state supply' of food had run out that very day and she had told the children that there would be no lunch the following day. Then along we came in "Big Volva" and unloaded sixty-six lbs. of pork, sixty-six lbs. of milk, eighteen lbs. of butter, twenty lbs. of vegetable soup powder and a shiny new cooking pot, all of which ought to be very useful during the next four weeks!

"At another school on the same route we took our supplies on a sled, pulled by four enthusiastic small boys, down a lovely path through the forest of birch and fir to the old yellow school house, only to find it closed for two weeks due to a case of diptheria in the neighborhood. As we stood undecidedly, cold and not a little hungry, a girl came out from a near-by farm and invited us in 'for a cup of coffee.' To be sure, hers was Ersatz coffee, made of barley grain, but we soon helped out by producing our little tin of good American coffee. The huge kitchen in her farm house was the scene of great activity. Two of her small brothers were helping their father build a sledge, and lumber and shavings lay all over the floor. The girl herself, was busy baking flat round barley loaves in the huge bake-oven, from which she had just taken the burning embers. We noticed that she was wearing shoes about five sizes too large for her. She said they belonged to her mother, who had died a few months ago, and all her own shoes were being worn to school by her younger brothers."

QUAKERDOM AT LARGE

Clyde Allee, who sustained critical injuries in an accident, is now improving. He anticipates return to his work in the University of Chicago.

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Edward Miller went to Kentucky this week to look over work camp sites for a high school camp this summer. He goes from there to Chicago, Detroit, and Monroe, Michigan, to finish details in connection with camps to be held in these three localities.

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Claude Shotts, a member of Sandy Spring, Maryland, Monthly Meeting, a former AFSC work camp director, for a number of years General Secretary of Northwestern University, and, since 1942, connected with the National Service Board of Religious Objectors, will be AFSC member of CRALOG in Germany.

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It is hoped to make the first shipment to the American Occupied Zone of Germany under the CRALOG agreement before the end of March. AFSC has ready to send 200 tons of powdered whole milk, 2½ tons of powdered eggs, 30 tons of clothing, 25,000 pairs of new children's shoes, and 5,500 gallons of codliver oil, about \$200,000 worth in all.

* * * *

The Lawrence League for the Practice of Democracy, of Lawrence, Kansas, includes several Friends of that city. Russell Carter is a member of the editorial committee publishing the *L. L. P. D. Bulletin* and Vera Carter is secretary of the League. It is a voluntary group with a program for promoting community understanding and fellowship between races and other groups.

* * * *

The mid-year conference of the Woman's Missionary Union of Western Yearly Meeting was held at Russiaville, April 30. Dr. A. A. and Myra Bond were present and spoke. The special project of raising \$500 to help finance the Japanese rehabilitation program of the Midwest Office of the Service Committee in Chicago was more than completed. More than \$529 had been paid by January 25. This help was much appreciated by the Chicago workers.

* * * *

In response to invitations from our missionaries on the field and the felt need for closer contact between the Board and the Mission Council at Chiquimula, it was voted to request that R. Ernest Lamb, superintendent of California Yearly Meeting, visit Central

America as soon as it seemed opportune. Approval was also voiced to Fred Gavitt's return for further service at the time of the superintendent's visit. No date has yet been selected, though it is not expected to be before late summer.

* * * *

A concern has come to the Rural Life Association from Marion E. Kelsey who served with her husband, Edward, on Friends' mission field in Palestine for many years. She asks that funds be collected to finance our returning CPS men who wish to locate in rural communities or on farms near waning Friends Meetings and bring new life to these Quaker communities. She cites available New England farms adjacent to the Meeting in Massachusetts where Whittier once lived and worked, and suggests that the Rural Life Association be the clearing house for bringing together funds, farms, and Friends. Inquiries regarding the neighborhood and farms may be directed to Marion Kelsey, % Mrs. Burdette Bernard, Westtown School, Pennsylvania.

* * * *

The American Community Chorus will give a concert at New York City Friends Center on Tuesday, April 9, under the direction of Karl Adler, formerly director of the Conservatory in Stuttgart. At 8:30, before the concert, Edward Miller of the Work Camp Committee, of the American Friends Service Committee, has been asked to tell about work camps and other summer volunteer projects of the Service Committee. Young people will be especially interested. On Tuesday, April 23, Gilbert White will report on his recent visit to Germany. Sometime in May, Clifton Fadiman has agreed to be one of two speakers on the UNO and World Government. These meetings are under the joint sponsorship of Friends Center and Powell House friends. The mid-week meeting for worship, from eight to nine on Thursday evenings at Friends Center, will continue as usual.

NEWS OF OUR MEETINGS

Willard Scott, student at Chicago Evangelistic Institute, is the new pastor of Stillwell Friends of Indiana Yearly Meeting. He succeeds Myron Tripp, who is engaged in research in the University of Illinois.

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Friends in New London Quarterly Meeting, Western Yearly Meeting, have shipped a car load of corn to the American Friends Service Committee

for European relief. The car, which was loaded at the Russiaville elevator, contained 1,550 bushels. Some members gave money instead of corn, making about \$900 in cash also to be sent. This corn and money will go to the much needed relief of the starving people in the war stricken areas of Europe.

* * * *

Seattle Monthly Meeting of Friends has secured the leadership of Robert W. Pruett, a recorded minister in the Congregational Church. He is a birthright Friend from Iowa and has kept in touch with the best in Friends' thinking through reading and study even though a minister of another denomination. He has a deep conviction of the need of a strong Quaker impact on the church life of Seattle, and a clear vision of the future Friends' work in Seattle and the Northwest. We are very happy that God has laid the burden of our need upon such a leader. We are holding our meetings for worship at present at eight o'clock each Sunday evening in the chapel of the Central Y. M. C. A. Fourth Avenue and Madison. Anyone wishing to contact Seattle Monthly Meeting may do so through Ella Niswonger, Clerk, 4047 8th Avenue North East, Seattle 5, Washington, Phone Melrose 9698.

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Two regional missionary conferences for Indiana Quarterly Meeting missionary superintendents, pastors, monthly meeting missionary committee members and all interested workers were held March 21 and 22, one at First Friends meetinghouse in Richmond, and the other at Fairmount. The four subjects under consideration were presented by leaders, followed by an informal discussion in which the entire group was encouraged to participate. At both conferences the basic philosophy of missions was presented by Murray C. Johnson. Franklin Chant discussed the ways in which missionary interest can be stimulated in local Meetings, and Merle L. Davis spoke on ways of increasing missionary giving. How to organize for missionary work was presented by Murray S. Kenworthy. The discussions following these presentations were interesting and worth while and stimulated thinking on plans for the future.

* * * *

Blue River Friends of Salem, Indiana, observed the World Day of Prayer with Mrs. Noble Trueblood in charge. Seven candles surrounding the globe were lighted; one standing for each of the following: A tall white one for Jesus, the

Light of the World; pink, for missionaries and ministers; white for children of the world; blue for all who have been enemies; yellow for all who worship with us; green for farmers, migrants—those having to do with feeding the hungry; red for the wounded in the war and all who are sick. A history of World Day of Prayer was given. All rural churches of the county were invited to attend and ten different churches were represented, among them being Methodists, Christians, and Friends. The teachers and pupils of Blue River school were in attendance, the latter participating in the program. Special music was given by the visiting church groups. An offering was taken.

* * * *

Spiceland Quarterly Meeting was held March 9, at New Castle, Indiana, since the meetinghouse at Spiceland is being redecorated. The meeting was well attended and a note of encouragement pervaded the reports on the State of Society. Several of the smaller Meetings have been heartened by the services of Marie and William Lewis. The Meeting approved the recommendation of New Castle Monthly Meeting that Maurice Parsons be recorded as a minister among Friends. He formerly served as a pastor in the United Brethren Church but has been engaged in YMCA work for several years. He has been working with Friends, having preached at Greensboro for a year and has been active in the Sunday school and in young people's work in New Castle Meeting. Each Meeting was urged to study *Faith and Practice* and report on their findings. It was emphasized that the social service work would continue as formerly, but no report would be sent to the Yearly Meeting. A committee was appointed to consider the request of Grant City Meeting that it be made a Monthly Meeting. Steven and Mary Kiplinger were commended for their work among the young people. The business meeting closed with the reading of the Queries. John Randolph and Opal Gilmore spoke helpfully in the worship period. A cooperative dinner was held in the basement during the noon hour, with the thought of fellowship uppermost. A birthday cake was cut in honor of Esther Cook who had attained her eighty-eighth anniversary. Marie and William Lewis had charge of the afternoon service. Their ministry in word and song brought a fitting close to the day.

Any man's death diminishes me,
because I am involved in mankind.
And therefore never send to know
for whom the bell tolls,
It tolls for thee.

JOHN DONNE.
1573-1631

ON THE HORIZON

The Brethren Service Committee is planning to establish teams of ten or fifteen workers to supervise reconstruction work in rural communities of Germany, France, and Italy. The teams will include a doctor and nurse, and will also have bricklayers, carpenters and farmers to give practical aid to needy groups.

* * * *

The organization of cooperative hospitals, owned by the people they serve, is reaching its most intensive period in years, according to the Cooperative League of the U. S. A. At present five cooperative hospitals are in operation in the states of Oklahoma, Kansas, Texas and Minnesota and at least forty more are in various stages of organization.

* * * *

The World Council of Churches has given full approval to reconstruction plans drawn up by the Brethren Service Committee of the United States for relief work in war-affected areas of Europe. The projects are expected to start at once and will be carried out under the direct sponsorship of the World Council.

* * * *

Civilian bonds purchased by members of denominations opposed to buying war bonds resulted in sales totalling \$6,740,161.14, according to latest figures released here by Mennonite sources. Of the total \$5,000,000 was subscribed by Mennonites, \$1,000,000 by Brethren and \$300,000 by Quakers. The remainder came from those not members of the three groups but sympathetic to the idea.

* * * *

According to *Religious News Service*, Kagawa is a much discussed person in Japan. Some feel that he was thoroughly committed to Japan's side of the war. Others believe that he only erred in judgment. He is depicted as having the poetic and not the logical mind and therefore susceptible to the propaganda of Japan. Many feel that he should separate himself completely from politics for which field they say he is distinctly ill-fitted. There are no well-founded reasons given against him whereby he should be mistrusted.

Tombstone inscriptions are sometimes curious. Surely there are few more extraordinary than the one placed on the monument to an old Indian fighter. The epitaph reads:

To Lem S. Frame, who during his life shot eighty-nine Indians whom the Lord delivered into his hands, and who was looking forward to making up his hundred before the end of the year when he fell asleep in Jesus at his house at Hawk's Ferry, March 27, 1843.

PREACHING MISSION IN VIRGINIA QUARTER

Virginia Quarterly Meeting of Baltimore Yearly Meeting, held a preaching mission during the first two weeks of March. James A. Coney, field secretary of New England Yearly Meeting; Harold N. Tollefson, executive secretary of Baltimore Yearly Meeting; and James R. Stein, Jr., secretary of the Quarterly Meeting, composed the mission team. Meetings were held at Richmond, Corinth, Bethel, Sedley and Somerton. In addition to preaching services at each place, special visits were made to public schools in Nansemond and Southampton Counties, including the Hayden High School for Negroes at Franklin, Virginia, and opportunity was given them to show sound motion picture films on the subject of temperance and public morals, including such films as: *The Family Affair*; *That Boy Joe*; and *It's the Brain That Counts*. These pictures were well received by the students and teachers.

One day was spent at Richmond, Virginia, visiting the State Industrial Schools with Emmet F. Frazier, who is Director of Religious Work in State Institutions. One radio program was conducted in a morning devotional series over Station WLPM (Suffolk). Special young people's programs were held at Somerton and Corinth Meetings with the observance of Young People's Day on Saturday, March 9, at Corinth, and the showing of the new sound motion picture film on the Bible: *The Book for the World of Tomorrow*. Two afternoon meetings on the subject of missions and Christian education were held at homes in the Bethel community and also a children's program for those in the Bible school of junior age.

The general theme of this mission was *The Road to Certainty* and the motto, Revive Thy Church, Oh God, Beginning with Me. Friends of the Quarterly Meeting feel that these meetings were very helpful and they are glad that so many different groups could share in it.

I WANT TO SEE SCOTLAND

"It is said that the finest description of the Niagara Falls was written by a man who had never seen that wonder of the world. The explanation is at hand; the writer had read everything about the stupendous cataract he could lay his hands on. Then, dreaming of that miracle of nature, he saw Niagara Falls in his mind's eye."

These lines are taken from the introduction written by Edgar Dewell Jones for a small book written by J. Edgar Williams of Detroit, Michigan.

Although the author has never been privileged to visit Scotland, he gives the reader a most vivid picture of the land

where "a man's a man for a' that." The writer draws upon the beauty of the lakes in the highlands, the romance of her youth and the valor of her native sons for a most intriguing description of a marvelous country.

The many friends of J. Edgar Williams will read his description of Scotland with much pleasure and interest. The author, with sight greatly impaired, is making his home in the Lenox Hotel, Detroit, Michigan. For fifty years he has been a minister in the Society of Friends, having been recorded in the New Garden Meeting near the place where he was born in 1874. He has served as pastor in Meetings in Michigan, Indiana, Ohio, Washington, and North Carolina. While serving as the first pastor of the New Garden Meeting at Guilford, he and his wife found themselves living in the very community from which their ancestors had migrated many years before to New Garden, Indiana.

Those desiring one of the new booklets can address the author at the Lenox Hotel, Detroit, Michigan, priced at \$1.00 each.

NEW LIFE IN MEETING

In 1939, the Meeting at Long Lake near Traverse City, Michigan, had reached a low ebb, when representatives from the Yearly Meeting came to determine the will of the community in maintaining the Meeting. John Wright conducted services for three weeks, making home calls, and some of the members canvassed the community for pledges. Members were told that the Yearly Meeting would pay half the required amount to maintain the Meeting if the community would match it and furnish vegetables, otherwise the meetinghouse would be sold. Pledges went comfortably over the amount required and there has never been a deficit.

Since the Wrights came to the Meeting as pastors, the meetinghouse has been redecorated inside and outside and the aisle and rostrum recarpeted. Opportunity came to purchase air cushion seats from a local theater and members contributed money and work toward installing these. The parsonage has been greatly improved, insulated, redecorated, and an electric pump installed. The Ladies Aid and the young people were active in this. The church has contributed to missions and the Service Committee, and the Sunday school has given clothing, both new and used, and has sent food packages.

A penny supper was held to send some of the young people to Quaker Haven. The younger members have presented interesting programs on special occasions. There is great need of more class rooms and recreation facilities, for seventy-five

per cent of the children of the community would attend no church if they did not attend this one. Plans are under consideration for the building of a basement, chimney, and perhaps a choir loft and class rooms. Some contributions and pledges of help have been received, and a social held in February netted \$143 toward the building fund. Under the leadership of the Wrights and with the loyalty of members of the church and community, it is proposed to provide a larger and more adequate church home.

MINISTERS AND CHRISTIAN WORKER INSTITUTE

Iowa Yearly Meeting

The Iowa Yearly Meeting Ministers and Christian Workers Institute was held March 5 to 14, on the campus of William Penn College, Oskaloosa. This was a time of rich experience, and throughout the conference there was a spirit of deep devotion, challenging us to greater love and service. Sorrow as well as joy came to the group. Clinton L. Nellis, the pastor of Salem Meeting passed away while attending the Short Course. He left as his testimony, "It's wonderful to have a firm foundation."

Cecil E. Hinshaw, president of William Penn College, gave the opening address to this annual gathering. Charles F. Thomas, secretary of the Board on Christian Education of the Five Years Meeting, brought challenging messages. The messages of Robert Shattuck, secretary of the Peace Board of the Five Years meeting, were outstanding. Margaret Frowley, AFSC secretary, spoke of Friends' relief work in France and in Europe. The American Friends Service Committee at work in Iowa was presented by Par Danforth, representative in Iowa. H. H. Kalas, executive secretary of the Iowa Inter-church Council, spoke on the Daily Vacation Bible School, the ecumenical church, as well as giving helpful devotional messages. Among the topics presented by various members of Iowa Yearly Meeting were: English Usage for Ministers; Quakers in the Revolutionary War; Evangelism in Acts; The Spiritual Gospel—St. John; Pastoral Work for Women among Friends; History of Quakerism in Iowa; and History of Quaker Evangelism in Iowa.

How times have changed! At the time of Lincoln's Gettysburg address, the *Chicago Times* made this comment, "The cheek of every American must tingle with shame as he reads the silly, flat, and dish-watery utterances of a man who has to be pointed out to intelligent foreigners as the President of the United States."

EARLHAM MINISTERS CONFERENCE

Ministers of Indiana and Western Yearly Meetings again enjoyed the friendly hospitality of Earlham College in their annual conference in February. The program, planned and conducted by William E. Berry, emphasized some of the things that must be of vital concern to Friends, and to ministers among Friends, if we are to accomplish God's purposes today. In his welcoming address, President Dennis spoke on the subject, "Their Finest Hour." Herbert Huffman of Indianapolis spoke to the college group during the chapel hour, challenging American youth to meet its problems courageously.

Our thoughts for our two days together were centered in the theme, "Things That are Important." In these days when so many things would occupy our minds and efforts, it is increasingly necessary that a proper sense of values be maintained. We were lead in our thinking and discussions by W. O. Mendenhall, director of Quaker Hill, and "minister to ministers," on the sub-themes: "For us as Ministers, What is Central?"; "For us as Christians, What is the Great Danger?"; "For us as Citizens, What is Patriotic?"; "For us as Human Beings, What is the Goal?". We were reminded that our task as ministers is first of all, to know God, and then to represent him in such a way that others may become acquainted with him. Our goal is to maintain a self-discipline sufficient to keep our contact with God ever clean and clear that we may live beyond the authority of man under the leadership of God.

RACHEL A. OSBORN.

BREWERIES IN JAPAN

An article in a recent number of the *Nippon Times*, published in English, at Tokyo, carries an urgent plea by Kanji Koshio, of the National Temperance League of Japan, for the closing of all Japanese breweries, so that the rice, wheat and potatoes consumed in producing intoxicating liquor might be used to feed the starving population. "One drink means one man's starvation," stated Mr. Koshio, according to the reporter, "and no single grain of rice should be permitted to turn into sake (drink)." An editorial referring to widespread hunger in Japan is found in the same issue.

BIRTHS

ANDERSON—To Donald L. and Grace Emerson Anderson on March 21, a daughter, Carol Joyce, at Las Vegas, New Mexico.

BIBLEY—To Walter and Grace Coppock Bibley on January 20, a daughter, Nancy Grace, at Chicago, Illinois.

WILLIAMSON—To Daryld and Mildred Williamson on December 25, a daughter, Donna Mae, at Vale, South Dakota.

ENGAGEMENTS

David Todd and Marion Rakesaw Jones of Pottstown, Pa., announce the engagement of their daughter, Mary Hobson, to John Gardner Greene, of Boston, Massachusetts.

MARRIAGES

HAWORTH-HUDDLE — Frances Huddle, daughter of A. B. Huddle of Lambert, Oklahoma, to John E. Haworth, son of Mr. and Mrs. E. I. Haworth of Alva, Oklahoma, at Alva, Oklahoma, March 14.

PIERDOS-BROWN — Dorothy Brown, daughter of Sydney F. and Carol M. Brown, to Emil J. Pierdos of Chicago, at First Friends Meeting in Indianapolis, on February 2, with Herbert Huffman officiating.

READ-REYNOLDS — Juanita Reynolds, daughter of Mr. and Mrs. Fred Reynolds of Arnolds Park, Iowa, to James W. Read, son of Martin and Inez Read of Spirit Lake, Iowa, on March 21, at the Friends' parsonage in New Providence, Iowa, J. Paul Hadley, pastor, officiating.

DEATHS

McKEAN—Lydie Louisa McKean on February 19, in her seventy-fifth year, at her farm home near Decatur, Indiana. She was the mother of twelve children, five of whom preceded her in death. She was the mother of Chester B. McKean, minister of the Friends Meeting in Traverse City, Michigan. Hers was a life rooted deep in the Christian faith. Services were held in the United Brethren Church which she had attended through the years. It was this church which had licensed her bereaved husband, Charles O. McKean, to preach the gospel.

WASHINGTON OPPORTUNITY

Wanted, man attendant-companion for retired disabled engineer, amateur astronomer, in Friends' home, suburban Washington, D. C. Flexible hours, compensation to be arranged, room, board. Good machine shop, gardening available. Exceptional opportunity for mechanically inclined, or part-time student.

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Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

RECORDS WANTED

Since 1921 Mrs. Allen Joseph, Jasper, Ind., has been compiling data on the correlated families of Hinshaw, Beals, Bales, Mills. Please send her your data.

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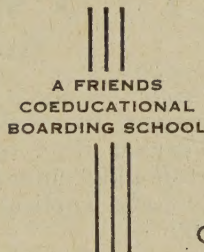
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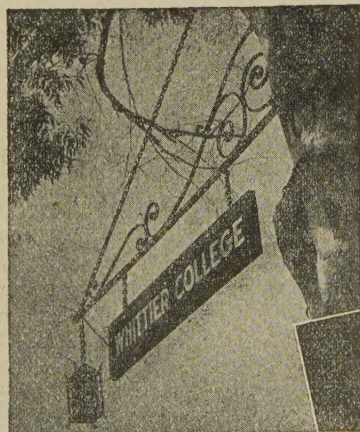


The Committee on George School wants to make possible the enrollment of any Friends child who should have the opportunities that the School offers. Income from endowment, cooperative work funds, and repayments from previous scholarship holders are used entirely to assist individuals in meeting the expense involved.

Applications are now being considered. Places are reserved for children of Friends until Fourth Month 1st.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a.m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a.m., Morning Worship, 10:45 a.m., Herbert Huffman, minister Riley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUNset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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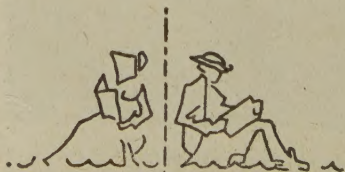
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Westtown is eager to serve members of the Society of Friends but under present crowded conditions applications should be placed much earlier than formerly. Those expecting to enter next autumn should communicate with the School by Fourth Month 15th. Late applicants can be accommodated only as dropouts occur.

For information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.

Students expecting to enter Earlham College in September, 1946, are urged to send in their applications before May 1. At the present rate of applications a waiting-list will probably be unavoidable in the near future.



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